THE REVISED WINNEBAGO SCRIPTURES

WISCONSIN WINNEBAGO DOCUMENTS 2011

In HIS mercy and grace, THE MOST HIGH GOD gave to the Wisconsin Winnebago Tribe: The Constitution and Bylaws of the Wisconsin Winnebago Tribe, January 19, 1963; and The Winnebago Scriptures, 1907.

Introduction

We forget that distant Ho-Chunk generations had a transcendent God who operates beyond our matter, energy, space, and time. In faith they prayed for their survival and beyond to the future for their life lines—children, relatives—religions, clans. If our whole historical perspective lacks an expanded point of view and is limited to the present, then distortion will always disorient both life and faith. We live in two worlds: this temporary visible world; and the reality of God in the spiritual world. The divine reality of the presence of God is here. It must become our foremost point of reference. The doors between the two worlds are always open. This is stated to emphasize the Tribe lived and continues to live in the benevolence of GOD's love, mercy, and grace and in response to our faith and prayers. Our eternal destiny all depends on the following:

> "Hisgexji *[so]* Maura *[God]* managre *[the world]* wogi-xetera *[for loved]* deshe-sgena *[that]* Eshana *[only]* Hinigra *[begotten Son]* herera *[His]* wogarna *[He gave]*, higu peshe *[that whoever]* harna-xgungi *[believes in Him]* inke d'arni-kjanena *[should not perish]* eshi *[but]* wankshig-ho-i *[life]* hisgeja *[everlasting]* unkjanena *[have]* (John 3:16 *[KJV]*).

William Zimmerman and Chief John Winneshiek at First General Council, 1963.

Background

We were a tribe among and to ourselves but we needed to secure a form of tribal government in which all voices will be heard and our common interests protected and advanced. We had great need for knowledge and counsel in order best to avail ourselves of the advantages of existing law and practice.

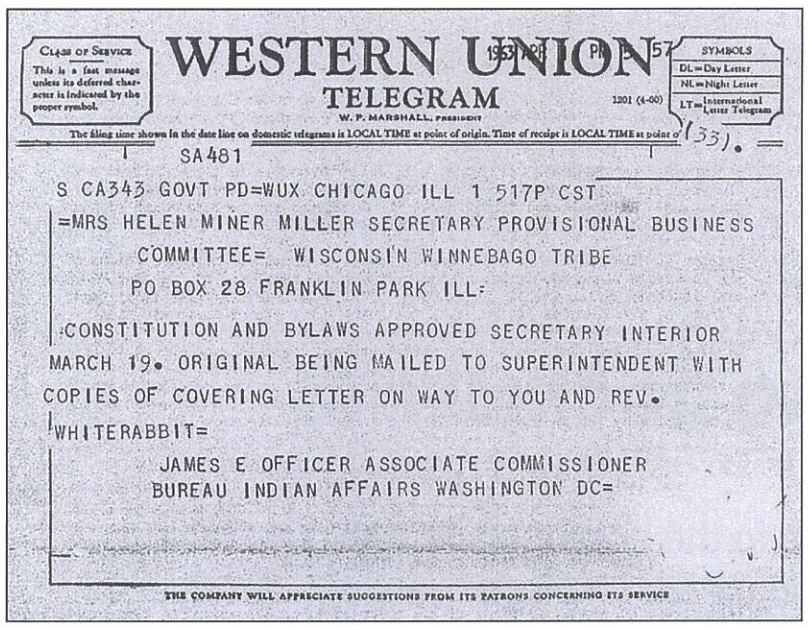
Our history has been one of particular hardship. Beginning in January 1961, responsible Winnebago individuals wanted to raise their level of living. They assembled in council to deliberate strengthening the tribe by unifying under a Winnebago organization. The tribe had no tribal or Bureau of Indian Affairs funds allocated for their use except for rare emergency purposes. We had only recently begun to receive any regular, but still skimpy, aid from state and local welfare agencies. For livelihood, we did itinerant harvesting and craft work. Our children were often kept from regular school attendance. Consequently, the educational level and employability of the Tribe was low. A few Winnebago availed themselves of opportunities for skilled trades and advanced education in professions. The majority of these people continued to keep the welfare of the members in their hearts. They obtained welfare aid from the state and other agencies, worked with mission groups, and contributed from their own incomes to help relatives—this is inherent to being a Winnebago.

The Winnebago felt that plans must be made for their own future and to determine how this could be best served. The process began with Chief John Winneshiek's blessing on the initial request for permission to venture into the Federal system; and the necessity of the ongoing place of the clan system within the civic sphere of tribal life to hold us together. It was determined to explore the provisions of federal statutes.

During the Tribe's movement from informal to formal organization effort, the climate of federal policies changed to promoting Indian self-determination.

– 1 –
THE HO-CHUNK PHYSICAL LIFE DOCUMENT

The first step was to work on an organizing document under federal law. Support was given to the Tribe by American Indian tribes functioning within the National Congress of



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W. P. MARSHALL, PRESIDENT

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Telegram announcing approval of the Constitution and Bylaws of the Wisconsin Winnebago Tribe, 1963.

on January 19, 1963, overwhelmingly favoring adoption of the Constitution and Bylaws by a vote of 514 for and 5 against. Subsequently the Constitution and Bylaws of the Wisconsin Winnebago Tribe was approved by the Secretary on March 19, 1963. The January 19, 1963, Constitution and Bylaws of the Wisconsin Winnebago Tribe — the organizational document of the Tribe — provided the benefits under Section 16 of the Indian Reorganization Act of June 18, 1934.

American Indians, the American Indian Chicago Conference, and friends of the State of Wisconsin. Helen L. Peterson, Executive Director of the NCAI, advised IRA when first enacted, permitted the acquisition of land in restricted status for only IRA organizations. She counseled that "the tribe's ability to override actions of the Secretary of the Interior relating to tribal assets, the legal guarantee of authority to the tribe through its own constitution. Another advantage under Section 17, allows the tribe to apply for and obtain a federal charter for incorporation.

The provisional Business Committee began work on organizing under Section 16 of the Indian Reorganization Act of June 18, 1934 (48 Stat. 984). A one-time approval by the Secretary of the Interior is required for (a) entry into the system of preservation of land base, (b) organization of tribal self-government, (3) the elimination of remaining legal restrictions, and (4) access to federal programs designed for the American Indian. To fulfill the hopes to organize under IRA, the committee, tribe, and individual members set procedures in motion to fulfill federal requirements. The Wisconsin Winnebago Constitution was based on the identified needs expressed by the tribal members.

A major obstacle occurred in approval of the order to authorize a referendum at the end of the more than two-year effort to organize under federal statute. At that time the Solicitor General ruled the Wisconsin Winnebago did not qualify under IRA for lack of a reservation land base. After an appeal to the Commissioner, he took action to obtain reconsideration by the Department. The BIA found a 40-acre homestead without heirs and declared it tribal trust land qualifying them as having a reservation. The Associate Solicitor then declared the Tribe's legal qualification under IRA.

The Department of the Interior issued an order December 3, 1962, authorizing an election to permit the qualified voters of the tribe to adopt or reject the proposed Constitution and Bylaws. The Constitution and Bylaws, as approved by the Secretary of the Interior was ratified by the Tribe

This is the federal base on which the Tribe stands. *(The amended November 1, 1994, approved Constitution of the Ho-Chunk Nation did not have to be recognized as an initial entrance into the federal system but had the freedom to improve on the structure of the government by amending the foundational 1963 Constitution.)*

In the call for the first tribal elections, the April 1963 Wisconsin Winnebago newspaper states, "RESPONSIBLE WINNEBAGO PEOPLE WILL BE NEEDED ON THE BUSINESS COMMITTEE, HIGHER EDUCATION IS NOT A REQUIREMENT BUT HEART FOR ITS TRIBE IS. IF YOU WANT A GOOD TRIBAL GOVERNMENT, YOU MUST DETERMINE WHO IN YOUR AREA, WILL BEST UNDERSTAND YOUR NEEDS, BE SYMPATHETIC WITH YOU, BE ABLE TO INTERPRET AND SPEAK ON YOUR BEHALF TO THE COMMITTEE AND TO YOUR COMMUNITY FOR YOU, BE ABLE TO PLACE YOUR WELFARE AHEAD OF PERSONAL ASPIRATIONS, WHO HAS THE ABILITY TO MAKE THE RIGHT DECISIONS FOR THE TRIBE..." The first governing body was the Wisconsin Winnebago Business Committee. This governance comes at a high cost of sacrifice by tribal members who chose to exercise Winnebago beliefs, and not translate it to monetary terms. We make commitments because we believe in them. From this Constitutional document, our physical needs have been provided by GOD OUR FATHER.

– 2 –
THE HO-CHUNK SPIRITUAL LIFE DOCUMENT

The second document is the Winnebago Scriptures published in 1907. This century-old spiritual document points us to the Holy Bible, here we have all the words God wants us to know about Jesus Christ's life, death, and resurrection and its meaning for the lives of believers.

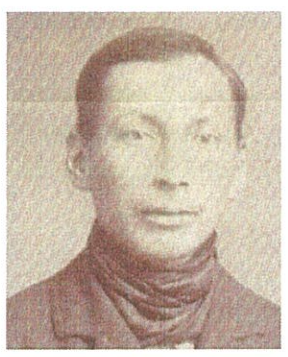
> "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter 4:11 [KJV]).

Winnebago Scriptures 1907

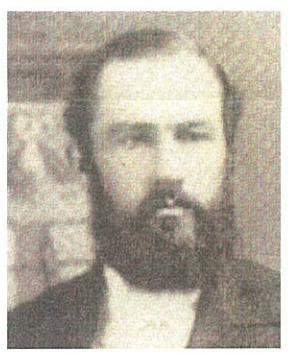
The American Bible Society published the Winnebago Scriptures in 1907. In the November 24, 1902, letter to the American Bible Society, Reverend Jacob Stucki states, "The following are the parts translated: The four Gospels, Acts, Exodus 19 & 20, Gen. 1 to 3 Chapt., the Creed and the Lord's Prayer. The Gospels and Acts to be printed in their regular order and the others as an appendage."

A Winnebago language system of writing was developed by John Stacy, Jorahehunka, a converted Winnebago Indian (1867-1956); and Rev. Jacob Stucki, Missionary to the Wisconsin Winnebago Indians for 46 years (1857-1930) at the Indian Mission near Black River Falls, Wisconsin. At age 13, Jacob Stucki orphaned and alone was helped to immigrate to America from Switzerland. He studied for the ministry and became an assistant to Jacob Hauser, missionary at the Indian Mission near Black River Falls, Wisconsin. His son Benjamin Stucki established a boarding school at Neillsville, Wisconsin, for the Indians and became its superintendent.

John Stacy and Rev. Jacob Stucki authored the Winnebago Scriptures which consists of MATTHEW, MARK, LUKE, JOHN, ACTS, GENESIS, and EXODUS, chapters 19 and 20, of the Holy Bible.



John Stacy



Rev. Jacob Stucki

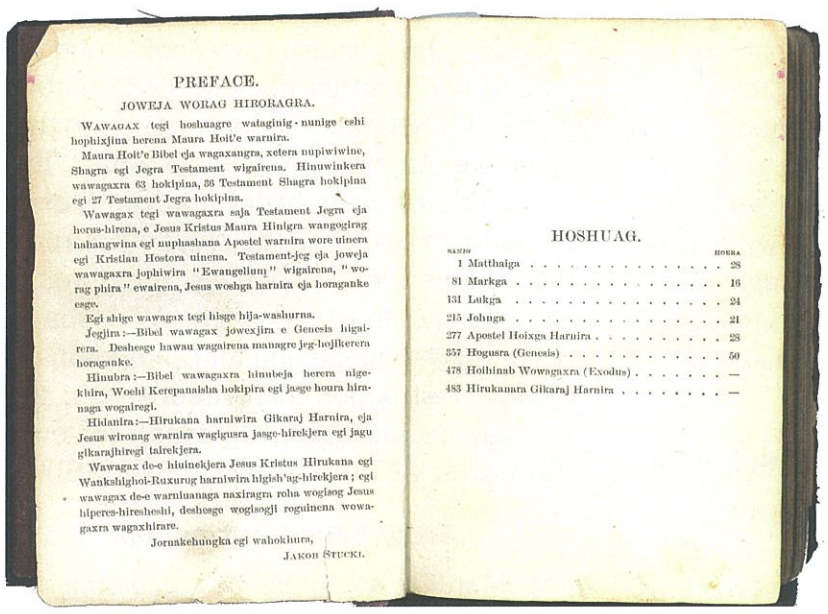
Source Documents

In years past copies of this book were given to the writer and compiler of this book by Winnebago elder relatives: (1) John Thunder, dated March 30, 1934, to Emma Thunder Littlesoldier and (2) Kate Thunder Miner. The original book consisted of 483 pages. A foundation work copy was extracted from the two Winnebago Scriptures texts.

The writer and compiler's objective was to accurately discern the meaning of the Bible and express the formal (exact) equivalence of that meaning in the Winnebago language. The translation was to be consistent with the Ho-Chunk vocabulary and grammar without deviating from the King James Version insofar as the widely diverse languages would allow. The text follows the King James Version by chapters, paragraphs and verses.

Copyright of the Winnebago Scriptures in 1907

In a December 1, 2004, letter concerning the copyright that might attach to the Winnebago Scriptures published by the American Bible Society in 1907, the Nida Institute for Biblical Scholarship,



PREFACE.

JOWEJA WORAG HIROAGRA.

WAWAGAX tegi hoshuagre wataginig-nunige eshi hophixjina herena Maura Hoit'e warnira.

Maura Hoit'e Bibel eja wagnxangra, xetera nupiwiwine, Shagra egi Jegra Testament wigairena. Hinuwinkera wawagaxra 63 hokipina, 36 Testament Shagra hokipina egi 27 Testament Jegra hokipina.

Wawagax tegi wawagaxra saja Testament Jegra eja horus-hirena, e Jesus Kristus Maura Hinigra wangogirag hahangwina egi nuphashana Apostel warnira wore ninera egi Kristian Hostora ninena. Testament-jeg eja joweja wawagaxra jophiwira "Ewangeliuṃ" wigairena, "worag phira" ewairena, Jesus woshga harnira eja horaganke eege.

Egi shige wawagax tegi hisge hija-washurna.

Jegjira:—Bibel wawagax jowexjira e Genesis higairera. Deshesge hawau wagairena managre jeg-hojikerera horaganke.

Hinubra:—Bibel wawagaxra hinubeja herera nigekhira, Woehi Kerepanaisha hokipira egi jasge houra hiranaga wogairegi.

Hidanira:—Hirukana haruiwira Gikaraj Harnira, eja Jesus wironag warnira wagigusra jasge-hirekjera egi jagu gikarajhiregi tairekjera.

Wawagax de-e hiuinekjera Jesus Kristus Hirukana egi Wankshighoi-Ruxurug harniwira higish'ag-hirekjera; egi wawagax de-e warniuanaga naxiragra roha wogisog Jesus hiperes-hiresheshi, deshesge wogisogji roguinena wowagaxra wagaxhirare.

Jornakehungka egi wahokhura,

JAKOB STUCKI.

HOSHUAG.

SANJO		HOERA
1	Matthaiga	28
81	Markga	16
131	Lukga	24
215	Johnga	21
277	Apostel Hoixga Harnira	28
557	Hogusra (Genesis)	50
478	Hoihinab Wowagaxra (Exodus)	—
483	Hirukanara Gikaraj Harnira	—

Pages from original Winnebago Scriptures, 1907.

ABS, advised "that the translation is in public domain and that you are free to repurpose it along the lines you describe in your letter."

Revised Winnebago Scriptures

The Winnebago and Ho-Chunk names of the tribe will be interchangeable in this document. A "Historical Sketch" of the tribe is included in the Dedication section of the volumes.

The title "The Revised Winnebago Scriptures (RWS)" retains in part the name Winnebago Scriptures (WS). The Revised Winnebago Scriptures translates from the Winnebago language back into English the King James Version.

The Revised Ho-Chunk Scriptures seeks to faithfully preserve the accuracy of the English King James Version by interpreting it according to the language of the Winnebago Scriptures of 1907. Wherever possible an attempt was made to observe a literal translation. However, because of the vast difference between the English and Ho-Chunk languages, a corresponding word-for-word interpretation would be both impossible and unintelligible in many places. Consequently, the preferred principle of formal (exact) equivalence had to give way to the principle of dynamic equivalence in order to make the text intelligible. Given the inevitability of deviation that will exist in any translation, it is wise to appeal to the original languages for the most precise interpretation.

Notwithstanding this consideration, the goal of the RWS was to accurately translate and interpret the books of the Holy Bible in the Winnebago Scriptures, ever mindful of Jesus' emphatic word of testimony regarding the authority and finality of GOD'S completed revelation for the body of Christ contained in the canon of the New Testament.

> "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book" (Revelation 22:18, 19 [KJV]).

The primary reference of Revelation 22:18, 19 is to this prophetic book. The Revelation events are after the rest of the New Testament and require it to be the last book in the New Testament. This strong warning at the end of Revelation applies in a secondary way to the whole of Scripture, which includes the RWS and the Markga audio sound recording.

The Bible is the Word of God. In the Holy Bible, we have all the words GOD wants us to know about Jesus Christ's life, death, and resurrection and its meaning for the lives of believers.

OBJECTIVE

The objective of The Revised Winnebago Scriptures is to encourage individuals to read Scripture in their own language in search of the truth,

> "For the word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" Hebrews 4:12 [KJV]).

The ultimate goal of this endeavor is for every reader to understand and believe the glorious gospel of Jesus Christ and place their faith in His atoning work as their only hope of salvation and worship Him as Lord forever. To this end we pray. To GOD be the glory.

The key to TRIBAL survival in the present and future society is the perpetuation of the language, kinship system and faith. For our future, it is incumbent upon us to maintain this identity for our children.

Three Column Text Format

(1) The first column is the King James Version. (2) The second column is the 1907 Winnebago Scriptures. (3) The two languages are merged in the final column forming a three-column arrangement.

The third column merges the 1907 Winnebago Scriptures words and phrases followed by the bracketed English King James Version translation.

*The following from the Gospel of JOHN illustrates the RWS format.

*

EWANGELIUM WAKANJANK

JOHNGA WAGAXRA

THE GOSPEL ACCORDING TO

JOHN

HOERA 1

CHAPTER 1

KING JAMES VERSION	WINNEBAGO SCRIPTURES	WINNEBAGO SCRIPTURES [KING JAMES VERSION]
[1] In the beginning was the Word, and the Word was with God, and the Word was God.	[1] Jegjikerehigi Hoit'era ejanakshana, egi Hoit'era Maura eakishu una, egi Hoit'era Maura erena.	[1] Jegji-*[beginning]* kere-higi *[in the]* Hoit'era *[the Word]* eja-nakshana *[was]*, egi *[and]* Hoit'era *[the Word]* Maura *[God]* e-akishu *[with]* una *[was]*, egi *[and]* Hoit'era *[the Word]* Maura *[God]* erena *[was]*.
[2] The same was in the beginning with God.	[2] E hakishu nakshana Maura jegjikerehigi.	[2] E *[the same/ He]* hakishu *[with]* nakshana *[was]* Maura *[God]* jegji-*[beginning]* kere-higi *[in the]*.
[3] All things were made by him; and without him was not any thing made that was made.	[3] Jarnaga washara unga E wauna, egi inkijanihanigi inke washara hisha uninana washa jarnaga unga.	[3] Jarnaga *[all]* washara *[things]* unga *[made]* E *[Him]* wauna *[were by/ through]*, egi *[and]* inki-jani-ha-nigi *[without Him]* inke *[not]* washara hisha *[any thing]* uni-nana *[was made]* washa jarnaga unga *[that was made]*.
[4] In him was life; and the life was the light of men.	[4] E wankshighoina herena, egi wankshighoi de-e hohamb wagigina wankshigra.	[4] E *[Him]* wankshig-ho-ina *[life]* herena *[was in]*, egi *[and]* wankshig-hoi de-e *[the life]* hohamb *[the light]* wagigina *[was]* wankshig-*[men]* ra *[of]*.
[5] And the light shineth in darkness; and the darkness comprehended it not.	[5] Egi hohamb de-e hokawasregi hatakajhijena, egi hokawasra inke hiperes-hiranina.	[5] Egi *[and]* hohamb de-e *[the light]* hokawasregi *[in darkness]* hatakaj hijena *[hatasha-hijena/ shines]*, egi *[and]* hokawasra *[the darkness]* inke *[not]* hiperes-hiranina *[comprehended it]*.

Recognition of Ho-Chunk Faith Base

In 1954, the existing Winnebago Business Committee consisted of a five-member tribal claims committee. At a September 9, 1961, Wisconsin Winnebago Tribal Meeting, the Winnebago Business Tribal Claims Committee was enlarged for the purpose of expanding its function to include an interim communicating body for organization plans. The Business Committee members in office were to be retained for cohesion of ongoing tribal efforts. The addition promoted equal representation and unity in the Tribe. This consisted of a 15-member body with five representatives each from the Traditional, Christian, and the Native American Church. This merged the existing Claims objective with Federal organization efforts for the Tribe becoming the Provisional Wisconsin Winnebago Business Committee.

Continuing to recognize this Ho-Chunk faith base, on May 21, 2010, the presentation was made at the Language Department before members of the traditional, the Indian Baptist Church, the Native American Church, and the Winnebago United Church of Christ. The four-member inclusion followed that of the 1961 organization effort to recognize the existing tribal faith entities. The two-volume RWS was presented for each member group; and a copy to George Stacy, grandson of John Stacy.

THE REVISED WINNEBAGO SCRIPTURE COPYRIGHT

The presentation and offer of ***The Revised Winnebago Scriptures and Sound Recording entitled, Gospel of Markga*** was made to the Ho-Chunk Nation. The intent was to transfer the copyright ownership of the textual work and audio recording from Helen Miner Miller to a continuing organizational entity to make it available to tribal members in the future. The copyright is a form of protection granted to creators of "original works of Authorship" by the federal government. In the U.S., questions regarding registration of copyrights are decided by the U.S. Copyright Office; and questions of copyright infringement are decided by the federal courts. No part of the publication may be reproduced, except for brief quotations in printed reviews, without the prior permission of the copyright owner. Copyright protection is designed to prevent others from copying an author's work of expression and/or its misuse.

Offer of Copyright to Ho-Chunk Nation

To this end, on May 21, 2010, a contract Copyright Assignment and a Letter of Explanation were sent offering the copyrights to the Ho-Chunk Nation. The Language Department transmitted the documents to the Tribal President's Office for a decision of acceptance or rejection.

A Transfer of Ownership

As of January 1, 2011, the President's Office had not acknowledged the offer of the copyright. It had been assumed the Tribe refused the offer of the copyright of the works. Therefore, an ***Assignment of Copyright and Restrictions on Use of the Revised Winnebago Scriptures and Gospel of Markga,*** has been entered into with the Audio Scripture Ministries (Assignee) by Helen Miner Miller. The ASM is a small Christian organization located in Holland, Michigan. Information of the ASM is available on their website. The assignment has been signed by the Executive Director, Tom Dudenhofer. Tribal contact and cooperation will be necessary with the ASM to enable the RWS to be made available to the Ho-Chunk tribe as is determined by the ASM copyright holder and tribal intermediaries.

Purpose of *The Revised Winnebago Scriptures*

As other individuals in history had translated the Holy Bible, John Stacy and Jacob Stucki committed themselves to accurately translate the Gospels, two books, and two chapters of another book in the Scriptures for the Winnebago who had no Bible in their language. As others in centuries past, they had an unswerving belief that the Bible is the Word of GOD. It is the prayerful purpose that *The Revised Winnebago Scriptures* be used for (1) teaching of the Winnebago/Ho-Chunk language and for (2) reproof, correction, instruction in righteousness; that we may be adequate, equipped for every good work. (2 Timothy 3:16-17 [NASB])

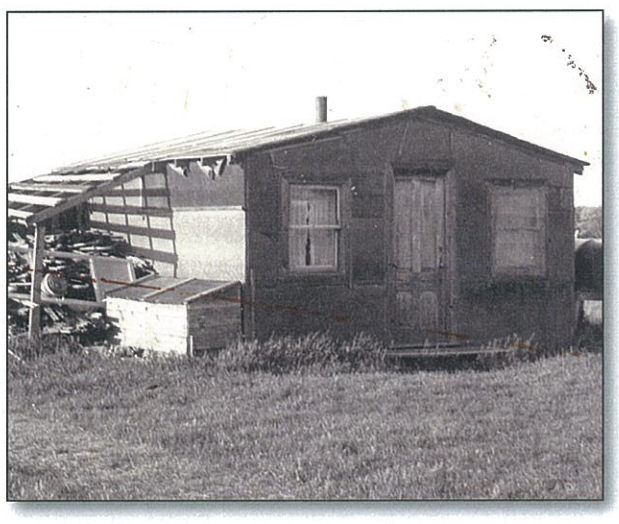
Audio Sound Recordings

The Markga audio sound recording has been given, assigned and transferred to Helen Miner Miller as a donation of the rights, title and interest to the recorded parts made and any documentation accompanying the recordings by George Stacy for use in any lawful way including the determination of copyright.

Exceptions for the Use of *The Revised Winnebago Scriptures* and Audio Sound Recordings

In transferring the ***Revised Winnebago Scriptures and Markga*** audio sound recordings to the Audio Scriptures Ministries, the RWS and audio sound recordings are not to be used for any financial gain by any individual or entity. The RWS and audio sound recordings are not to be sold for personal gain. Restrictions are to be imposed to prevent misuse of the ***Revised Winnebago Scriptures and Markga*** audio sound recordings. The notice page will be updated to indicate that the ASM is the copyright owner.

May GOD grant us HIS wisdom and direction to maintain our unique language, the behavior and identifying of kinship, and the strength of faith for each Ho-Chunk to pursue the ultimate reality of eternal life through faith in the Triune GOD.



How we lived.